INTRODUCTION
This post-intentional phenomenological study was an attempt to better understand what is produced and provoked (Vaglæ, 2018) when Montessori teachers engage in anti-bias and anti-racist (ABAR) teacher self-reflection, a critical first step in implementing ABAR teaching practices in an early childhood classroom (Derman-Sparkes & Edwards, 2010). Specifically, I explored what is produced and provoked in the Montessori self and social identity as teachers consider ways of being a teacher that possibly differ with the Montessori teacher identity.

LITERATURE REVIEW
Montessori teachers often enter the teaching field with a strong sense of a Montessori social identity developed through their transformational teacher education experience (AMA, 2018a; Malm, 2004), uniting them around a shared knowledge and belief system (Fairclair, 1992). While a social identity can connect individuals and provide security and purpose, it can also limit beliefs and behaviors by producing a prescribed way of being (Foucault, 2010). Research (e.g., Sumison, 2002) has shown that when teachers are confronted with instances that challenge their teacher identity and social practice (Fairclair, 1992), they may experience dilemmas and uncertainty (Cuban, 1992; Lampert, 1985) that call their self and social identification as a teacher into question.

The literature reviewed for this research included studies exploring what it is like to become and to be a teacher (e.g., Beauchamp & Thomas, 2009; Friessen & Besley, 2013) including a specific focus on the development of a Montessori identity as Montessori teacher education uniquely incorporates a transformational process into teacher preparation (e.g., Malm, 2004; Stundius, 1957). A review of literature on teacher identity broadly was helpful to understand identity theories and how they might be of use in exploring the phenomenon of Montessori teachers engaging in ABAR teacher self-reflection (e.g., Akerman & Meijer, 2011; Derman-Sparkes, 2003; Green, 2015). Additionally, I reviewed literature on ABAR teacher development (e.g., Derman-Sparkes & Edwards, 2010; Jones & Vagle, 2013; Kumashiro, 2002) which I argue should be in dialogue with other teacher identities, including that of the Montessori.

RESEARCH QUESTIONS
How might engaging in ABAR teacher self-reflection shape for early childhood Montessori teachers?

Because of the historical and social intangibilities (i.e., connections between the phenomenon and individual lived experiences) which I predicted could have a role in playing in the provoking of the phenomenon, I included secondary questions:
1. What might be produced and provoked when early childhood Montessori teachers engage in ABAR self-reflection?
   a. What might be produced and provoked in their ongoing identity formation?
   b. What might be produced and provoked in their teaching practice?
2. What might be produced and provoked through examination of historical influences (e.g., original Montessori texts, biographies)
3. What might be produced and provoked through examination of current social politics (e.g., varied Montessori teacher education programs)
4. What might be produced and provoked through examination of curriculum social contexts (e.g., a curriculum context or a specific curriculum that triggers ABAR reflection).

METHODOLOGY
I used post-intentional phenomenology as my guiding methodology (Vaglæ, 2018). To guide analysis, I used Jackson and Mazur's (2012) thinking with theory and Deluze and Guattari's (1987) notion of the rhizome to conceptualize the life and growth of the phenomenon. Norman Fairclough’s theory of critical discourse analysis served as a tool to deeply explore discursive themes within the phenomenological lifeworld (i.e., data). Finally, Foucault’s characterization of power and the regime of truth offered a theoretical framework for looking at relations, connections and disconnections at work in the phenomenon.

I conducted 3 ABAR workshops over 4 months, held 2 small group interviews, and conducted 12 individual interviews after the last workshop. Participant phenomenological material was gathered through audio recordings of workshops and interviews. Additional phenomenological material included written artifacts, such as schedules, handouts, and quotes shared with the group by myself and others. Historical material such as Montessori’s writing, biographies, current Montessori research, and Montessori organization position statements. By using post-intentional phenomenological methodology, I was able to include my own lived experiences with the phenomenon recorded through post-reflections (i.e., a process of continual self-reflection in relation to the research process).

PARTICIPANTS
6 Montessori teachers participated in this study and met the following criteria:
- were practicing Montessori teachers or assistant teachers in early childhood (a.k.a. “primary”). Montessori classrooms.
- had undergone the AMI teacher education within the past 3 years.
- 4 were new to Montessori, evaluating the words, and position of an adored leader for relevance as society evolves, and encouraging social activism by disrupting the notion of objectivity and neutrality in teaching.

FINDINGS
Findings revealed elements of the Montessori social identity and purpose for teachers working towards avoiding dismantling oppression as well as limitations in the form of a regime of truth (Foucault, 1977, 2010) that can challenge the development of a dialogic identity.

IMPLICATIONS
Implications suggest recommendations for Montessori teacher education programs including strategies of incorporating ABAR reflective practices and Montessori, considering the words, and position of an adored leader for relevance as society evolves, and encouraging social activism by disrupting the notion of objectivity and neutrality in teaching.

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REFERENCES

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